AR-RASYID : JURNAL PENDIDIKAN ISLAM
http://jurnal.umsu.ac.id/index.php/ARRASYID
E-ISSN : 2808-8328

Islamic Religious Education Teachers' Strategies for Instilling *Tabayyun* and *Haya'* in Students Regarding Social Media Use at SMPN 5 Pasuruan

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Abstract

The development of social media facilitates student communication and access to information, yet also poses risks such as the spread of unverified information and behavior that fails to reflect religious values. This situation requires Islamic Education (PAI) teachers to actively instill *tabayyun* (information verification) and *haya'* (modesty) so students use social media more wisely. This study aims to describe PAI teachers' strategies in instilling *tabayyun* and *haya'*, their supporting and inhibiting factors. This qualitative case study involved the principal, PAI teachers, guidance counselors, vice principal, students, and parents as informants. Data were collected through observation, in-depth interviews, and documentation, validated through source and technique triangulation, and analyzed via data reduction, data display, and conclusion drawing. The findings show that PAI teachers' strategies were implemented through moral guidance during lessons, cooperation between counselors and parents, personal approaches to students, and restrictions on mobile phone use at school, supported by faith-building efforts, a religious school environment, school programs and culture, and school community collaboration. Inhibiting factors included teachers' limited technological adaptation, students' diverse backgrounds, parenting styles, and insufficient supervision of social media use. These strategies positively changed student behavior, marked by increased *tabayyun* in verifying information, growing *haya'* in maintaining communication ethics, and greater awareness of wise and responsible social media use.

Keywords: Islamic Education Teacher; Tabayyun; Haya'; Social Media.

Abstrak

Perkembangan media sosial memberikan kemudahan bagi siswa dalam berkomunikasi dan mengakses informasi, namun juga berpotensi menimbulkan masalah seperti penyebaran informasi belum terverifikasi dan perilaku yang kurang mencerminkan nilai agama. Kondisi ini menuntut guru Pendidikan Agama Islam (PAI) berperan aktif menanamkan sikap *tabayyun* dan *haya'* agar siswa lebih bijaksana dalam bermedia sosial. Penelitian ini bertujuan mendeskripsikan strategi guru PAI dalam menanamkan sikap

Kata Kunci: Guru PAI; *Tabayyun*; *Haya'*; Media Sosial.

tabayyun dan *haya'*, faktor pendukung dan penghambat. Penelitian menggunakan pendekatan kualitatif jenis studi kasus, dengan informan meliputi kepala sekolah, guru PAI, guru BK, wakil kepala sekolah, siswa, dan orang tua. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian diuji keabsahannya dengan triangulasi sumber dan teknik, serta dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi guru PAI dilaksanakan melalui nasihat dalam pembelajaran, kerja sama guru BK dengan orang tua, pendekatan personal, serta pembatasan penggunaan *handphone* di sekolah, yang didukung oleh penanaman nilai keimanan, lingkungan sekolah religius, program dan budaya sekolah, serta kolaborasi warga sekolah. Faktor penghambat meliputi keterbatasan guru mengikuti perkembangan teknologi, perbedaan latar belakang siswa, pola asuh orang tua, dan minimnya pengawasan penggunaan media sosial.

Received : 24 August 2026; Revised: 26 September 2026; Accepted: 17 October 2026

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Program Studi Pendidikan Agama Islam
Universitas Muhammadiyah Sumatera Utara

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1. Introduction

Education in Indonesia continues to evolve alongside the rapid pace of globalization and advancements in science and technology. As globalization expands, it facilitates the exchange of diverse cultural and religious values through progress in information and communication technology. On one hand, this situation offers opportunities to enhance the quality of education; on the other, it presents challenges in upholding students' character and moral values (Tantowi, 2009).

One impact of globalization is the rapid advancement of digital technology, which has led to a steady rise in social media usage among students. Platforms such as WhatsApp, TikTok, Instagram, X, and Facebook are now used not only for communication and entertainment but also as tools for learning and interaction. However, without ethical awareness, social media use can give rise to various issues, such as the spread of unverified information, the use of impolite language, and behavior that fails to reflect moral values.

The high level of social media usage among adolescents is supported by various empirical data. The number of internet users worldwide has reached 5.56 billion out of a total population of 8.2 billion, while in Indonesia, it stands at approximately 221 million users, or 79.5% of the total population. Internet usage in Indonesia has also reached the adolescent demographic with a notably high level of intensity (Badan Pusat Statistik, 2024). The data indicates that students are among the most active users of digital technology. However, this high level of usage also renders them more vulnerable to various risks associated with unwise social media use. This situation is underscored by survey results from the National Center for Missing and Exploited Children (NCMEC), which ranks Indonesia fourth globally and second within the ASEAN region.

Poor social media ethics are also evident in the continued dissemination of unverified information. A case in point is the circulation of a bullying video allegedly involving students from SMPN 13 Tambun Selatan that garnered significant attention on social media. Fact-checking revealed that the video actually stemmed from an incident in a different area. This case demonstrates the need to strengthen the practice of verifying information specifically the principle of *tabayyun* (seeking clarification) as well as ethical awareness regarding social media usage (Jabar Saber Hoaks, 2026).

From an Islamic perspective, social media ethics are grounded in the values of *tabayyun* (verification) and *haya'* (modesty). *Tabayyun* teaches the importance of verifying and confirming the accuracy of information before believing or disseminating it. Meanwhile, *haya*' encourages individuals to maintain an attitude and behavior that align with Islamic teachings. The importance of *tabayyun* is also emphasized in Surah Al-Hujurat (49:6), which instructs Muslims to verify the truth of information before making decisions or sharing it. This value remains relevant as a guiding principle for navigating the rapid flow of information in the digital era (Ipmawan Muhammad Iqbal dkk., 2025).

On the other hand, the value of *haya'* (modesty) is also emphasized in Surah An-Nur (24:30), which teaches the importance of upholding personal honor and exercising behavioral restraint. In the context of social media usage, this value encourages individuals to interact courteously, avoid disseminating or consuming inappropriate content, and maintain a demeanor consistent with Islamic teachings (Athok Mahfud, 2021).

This situation highlights the increasingly vital role of Islamic Religious Education (PAI) teachers in guiding students through the challenges of today's digital-centric world. PAI teachers must not only serve as educators and role models but also understand digital technology developments, enabling them to instill the values of *tabayyun* (verification) and *haya'* (modesty) through both formal instruction and the students' daily habits (Marhamah dkk., 2025).

Even though there has been a lot of research discussing the influence of social media on adolescent behavior and digital skills, there is still little specific research discussing how Islamic Religious Education (PAI) teachers shape *tabayyun* and *haya'* values in students' behavior using social media. Based on this, this research was carried out to fill the gaps in previous research and provide an overview of how PAI teachers shape students' character based on Islamic values, especially in the midst of developments in the digital era.

Based on the explanation above, this study aims to understand how Islamic Religious Education (PAI) teachers at SMPN 5 Pasuruan foster the attitudes of *tabayyun* (verification) and *haya'* (modesty/shyness) in students regarding social media usage, as well as to identify the factors that facilitate or hinder these efforts.

2. Methods

This study employs a qualitative approach using a case study method to gain an in-depth understanding of how Islamic Religious Education (PAI) teachers instruct their students on the values of *tabayyun* (verification) and *haya'*

(modesty) regarding social media usage. This approach was selected because it allows for a more comprehensive description of the phenomenon based on actual conditions in the field, as noted by Moleong (2017). The research was conducted at Pasuruan 5 State Junior High School, which is located in Pasuruan City, East Java Province. The choice of location was based on its capabilities in accordance with the research objectives, namely to study how Islamic Religious Education (PAI) teachers form *tabayyun* and *haya'* attitudes in their students when using social media..

In this study, the researcher served as the primary instrument for data collection, acting as a non-participant observer. The research informants included the school principal, the deputy principals for curriculum and student affairs, the Islamic Religious Education teacher, the Guidance and Counseling teacher, students, and parents; they were selected purposively due to their involvement in the research focus. Data were gathered through observation, interviews, and documentation. Non-participant observation was conducted to examine learning methods and processes, as well as the cultivation of *tabayyun* (verification/discernment) and *haya'* (modesty/sense of shame) attitudes. Furthermore, interviews were used to obtain information regarding the strategies employed by the Islamic Religious Education teacher, the factors facilitating or hindering the implementation of these strategies, and the resulting changes in student behavior. Documentation served as supporting data related to the conduct of the study.

In this study, data analysis was conducted using the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing. These three stages proceeded interactively and continuously throughout the research process, ensuring that the results obtained aligned with the research objectives (Miles & Huberman, 2014). To ensure the data is accurate and reliable, the researcher employs two methods: source triangulation and technique triangulation. This approach involves comparing information from various informants and cross-referencing it with findings from observations, interviews, and collected documents, thereby ensuring data consistency and validity.

3. Result and Discussion

Strategies of Islamic Religious Education (PAI) Teachers in Instilling the Attitudes of *Tabayyun* and *Haya'* in Students Regarding Social Media Use at SMPN 5 Pasuruan

a. Delivery of Advice through the Learning Process

Research indicates that guidance is provided repeatedly both during the learning process and on various occasions within the school environment—ensuring that the values being taught do not merely remain academic content but become deeply ingrained in the students' daily behavior. This approach aligns with the view that counsel offered with an educator's sincerity and delivered consistently is capable of shaping students' faith, character, and social lives (Izzuddien & Perawironegoro, 2021). This principle also aligns with the injunction to invite others to goodness through wisdom and good counsel, as stated in

Surah An-Nahl (16:125). Islamic Religious Education teachers at SMPN 5 Pasuruan have also observed that repeated counsel encourages students to be more discerning when receiving information and more mindful of their speech on social media, consistent with the view that the method of offering counsel is effective in shaping a child's moral and spiritual character (Yasin, 2019).

b. Collaboration between Guidance and Counseling Teachers and Parents

Research findings indicate that student character development is also fostered through collaboration between guidance counselors and parents, encompassing the verification of reports prior to follow-up, a graduated response based on the severity of the infraction, and the continuous documentation of student history. This pattern of ongoing, two-way communication aligns with the "communicating" dimension of the "six types of involvement" framework (Epstein, 2018), while also reflecting the value of mutual assistance in goodness, as emphasized in Surah At-Taubah (9:71). Parental supervision at home such as limiting mobile phone usage and monitoring children's digital activities also constitutes an act of responsibility in safeguarding the family, as commanded in Surah At-Tahrim (66:6). These findings align with research indicating that parents are the most influential factor in preventing the negative impacts of gadget usage on children (Shella Tasya Hidayatuladkia, dkk., 2021).

c. Personal Approach

Research findings indicate that a personal approach is implemented through direct and continuous interaction to foster emotional closeness with students, thereby making them more open to sharing their issues and accepting guidance. This practice reflects the three conditions of a therapeutic relationship within the person-centered approach: empathy, unconditional acceptance, and congruence (Rehanaisha, 2024). The gentleness demonstrated by the Islamic Religious Education teacher at SMPN 5 Pasuruan in guiding students aligns with the teachings of the Prophet Muhammad (HR. Muslim), who cherished gentleness and regarded it as an adornment to knowledge (narrated by Muslim). Furthermore, the sanctions imposed are educational in nature taking the form of religious activities rather than mere retribution for wrongdoing consistent with the concept of educational discipline (Ngalim Purwanto, 2007) and the principle of *ta'zir* in Islamic education as a means of self-improvement. Addressing student issues follows the stages of identification, analysis, and solution assessment, as outlined by Jarkawi (2024).

d. Limiting Mobile Phone Use at School

Research findings indicate that the school implements a mobile phone restriction policy with exceptions made for educational purposes through a controlled device-surrender mechanism. This policy serves a preventive function by eliminating sources of distraction from the outset and is supported by a tiered system of reporting, coordination, and guidance to address violations, ranging from temporary confiscation to direct parental involvement. The graduated sanctioning approach employed at SMPN 5 Pasuruan aligns with B.F. Skinner's theory of behavior shaping through graduated punishment and is consistent with

findings that the success of school mobile phone bans relies heavily on cooperation with parents (Febrianti & Syahrial, 2026). Parental supervision at home reflects the concept of parental mediation namely, the active involvement of parents in managing their children's use of digital media (Livingstone & Helsper, 2008). This also illustrates the principles of leadership and responsibility in accordance with Islamic teachings as conveyed in hadiths from the collections of Bukhari and Muslim that every individual will be held accountable for their leadership role.

Overall, the research findings indicate that the four strategies employed at SMPN 5 Pasuruan cannot function in isolation; rather, they require continuous collaboration between the school and parents to cultivate the attitudes of *tabayyun* (verification) and *haya'* (modesty) in students.

Supporting and Inhibiting Factors in the Strategy of Islamic Religious Education Teachers to Instill *Tabayyun* (Verification) and *Haya'* (Modesty) in Students Regarding Social Media Use at SMPN 5 Pasuruan

a. Supporting Factors

1) Students' Faith

Research indicates that students' level of faith is a crucial factor in reinforcing the development of the attitudes of *tabayyun* (verification) and *haya'* (modesty). An understanding of the Pillars of Faith and the Pillars of Islam serves as a foundation for students to distinguish between actions that align with Islamic values and those that conflict with them. This grounding helps students become wiser, more selective, and more responsible in responding to information circulating on social media.

In addition to imparting religious understanding, SMPN 5 Pasuruan regularly organizes activities aimed at character building, ensuring that the values taught are effectively put into practice. A strong faith equips students to navigate the various influences of social media, encouraging greater caution when receiving or sharing information a practice reflecting the principle of *tabayyun* (verification). Furthermore, faith fosters a sense of propriety and modesty in students during their online interactions. This finding aligns with the view of Sayyid Qutb, who stated that good deeds demonstrate the faith already established in a person's heart (Sayyid Qutb, 2008).

The practice of *tabayyun* (verification), grounded in faith, aligns with the teachings of Surah Al-Isra' (17:36), which emphasizes the importance of verifying the accuracy of information before believing, accepting, or disseminating it. Applying this value serves as a measure to prevent the spread of false information, including in the context of social media usage (NU Online, 2026).

In addition to the practice of *tabayyun* (verification), the value of *haya'* or a sense of modesty also plays a crucial role in shaping students' character. Modesty is a virtuous trait that encourages individuals to avoid actions contrary to religious teachings and to uphold

their personal image (Farmawati, 2020). Consequently, students who possess this sense of modesty tend to be more cautious in their speech and behavior when using social media. This finding aligns with the hadith stating that modesty is a part of faith (Maslakhah, 2021). Thus, strong faith serves as the foundation for cultivating an attitude of *tabayyun* (verification) and *haya'* (modesty), enabling students to interact wisely in the virtual world.

2) Support from a Religious School Environment

Research findings indicate that a school environment infused with religious values serves as a factor assisting Islamic Religious Education teachers in instilling the attitudes of *tabayyun* (verification) and *haya'* (modesty) in students regarding their use of social media. The Deputy Principal for Curriculum Affairs explained that character building at SMP Negeri 5 Pasuruan is grounded in the school's vision and mission, which emphasize a balance between faith, mastery of knowledge, and student character development. Accordingly, the principal noted that these values are fostered through various habituation programs implemented consistently and continuously for all students..

Research findings indicate that the habituation program at SMP Negeri 5 Pasuruan encompasses the "5S" culture smile, greet, offer salutations, and practice politeness and courtesy as well as congregational prayers, communal prayers, and the recitation of short Quranic chapters before lessons begin. The Islamic Religious Education (PAI) teacher explained that these activities aim not only to strengthen students' faith but also to foster habits of polite thinking, discipline, and greater behavioral mindfulness. Consistent habituation helps students regulate their behavior, including when interacting or sharing information on social media.

These research findings align with the hadith of the Prophet Muhammad SAW, which states that every infant is born in a state of fitrah (innate purity) and that the environment plays a crucial role in shaping an individual's personality (Mohammad Syaifuddin et al., 2025). Thomas Lickona also asserts that a positive learning environment and a consistently implemented school culture are vital components of character education, as they shape students' habits and behaviors (Thomas Lickona, 2019). The Hadith illustrating the parable of the good friend and the bad friend also demonstrates that a positive environment favorably influences an individual's attitudes and actions. Thus, the atmosphere imbued with religious spirit at SMP Negeri 5 Pasuruan serves as a crucial factor in supporting Islamic Religious Education teachers' efforts to cultivate the qualities of *tabayyun* (verification) and *haya'* (modesty) in their students traits that are subsequently reflected in how the students use social media.

3) Character-Based School Culture

The principal explained that character building is fostered not only through classroom instruction but also through various programs

involving the entire school community. Research findings indicate that one such initiative is "Pass Temenan," a peer-counselor group that collaborates with the Student Council to support students, foster a safe school environment, and assist in reporting deviant behavior including issues related to social media usage.

The study also reveals that the school provides opportunities for students to cultivate their creativity through podcasting and vlogging programs. These activities encourage students to filter information, curate content wisely, and consider potential impacts before publication. Thus, character development is achieved not merely through supervision, but also by cultivating the habit of producing positive and responsible content.

These research findings align with Surah Ali 'Imran, verse 104, which emphasizes the importance of inviting others to do good and forbidding what is evil. A Hadith of the Prophet “Whoever believes in Allah and the Last Day should speak good or remain silent" (narrated by Bukhari and Muslim) also teaches that one should consider the benefits and consequences of any information shared. Furthermore, Suparlan, citing Ajat Sudrajat, explains that character education is built through teaching, modeling, reinforcing, and habituating (Suparlan, 2015). In this study, "Pass Temenan" reflects the element of reinforcement, while the podcast and vlog programs serve as forms of modeling and habituation, accustoming students to positive and responsible behavior on social media.

4) Parental and Family Environment Support

The Islamic Religious Education teacher explained that parental supervision at home is crucial, as character development at school takes place only during class hours. Research findings also indicate that some students still manage to use social media, despite the school having implemented restrictions on mobile phone usage. The study shows that habits and guidance provided by the family help reinforce the values taught at school. The Guidance and Counseling teacher explained that the role of parents is vital in nurturing students, given that many of the issues students face are linked to their family circumstances. These findings suggest that fostering student character is more effective when the school and the family collaborate closely.

These research findings align with the "Tri-Center of Education" concept proposed by Ki Hajar Dewantara, which posits that the teaching and learning process occurs simultaneously across three primary environments: the family, the school, and the community. These three environments must collaborate effectively to ensure the successful shaping of a child's personality, with the family serving as the initial environment that establishes the foundation of the child's character (Abdul Rahman, 2022). Echoing this view, Uswatun Hasanah describes the family as *al-madrasatul al-ula* (the first school), as it is the primary setting where a child is introduced to and begins to understand religious

values and moral character foundations that are subsequently reinforced through formal schooling (Uswatun Hasanah, 2021). Consequently, parental participation plays a crucial role in reinforcing the cultivation of *tabayyun* (verification/discernment) and *haya'* (modesty/sense of shame) fostered by Islamic Religious Education (PAI) teachers.

b. Inhibiting factors

1) Teachers' limitations in keeping up with developments in technology and social media.

Research findings indicate that teachers' limitations in keeping pace with technological and social media developments act as a barrier to instilling the values of *tabayyun* (verification/discernment) and *haya'* (modesty) in students. Islamic Religious Education (PAI) teachers explain that the rapid evolution of digital platforms and trends necessitates continuous knowledge updates to ensure that the guidance provided remains relevant to students' digital lives. The study reveals that these limitations can affect teachers' ability to understand students' social media behavior and respond to the various digital issues they encounter.

This relates to the concepts of "digital immigrant" and "digital native" proposed by Marc Prensky. The theory posits that teachers, as digital immigrants, generally require a longer adaptation period for technological advancements, whereas students, as digital natives, are accustomed to living in a digital environment from an early age. These differing characteristics can impact the effectiveness of guidance if teachers do not continuously improve their digital literacy (Dian Rif'iyati et al., 2024).

2) Differences in Students' Backgrounds, Characteristics, and Internal Conditions

Research findings indicate that the diverse backgrounds, characteristics, and internal conditions of students pose challenges to instilling the values of *tabayyun* (verification/seeking clarity) and *haya'* (modesty/sense of shame). The Deputy Principal for Curriculum Affairs noted that the school has limited capacity to supervise students outside of instructional hours, while individual students differ in their emotional states, social environments, and personal experiences. Consequently, student responses to teacher guidance vary, necessitating an approach tailored to each student's specific character and needs.

This situation aligns with Erik Erikson's theory of psychosocial development, specifically the "identity versus role confusion" stage. During this phase, adolescents are in the process of self-discovery and identity formation, making them more susceptible to the influence of their surroundings, including social media. As every adolescent possesses unique experiences, developmental paces, and challenges, the character-building process requires an approach adapted to the

individual characteristics of each student (Kader Munir & Rina Astuti, 2026).

3) Differences in Parenting Styles

The Islamic Religious Education (PAI) teacher explains that each student comes from a different family background and has unique habits; consequently, the teacher cannot apply the same approach to every student. Students who receive attention, guidance, and good communication at home tend to be more receptive to mentoring, whereas those with less supervision require more intensive support.

This situation aligns with the parenting style theory proposed by Diana Baumrind. Baumrind categorizes parenting styles into four types authoritarian, authoritative, permissive, and neglectful each exerting a distinct influence on child development. The authoritative style is considered the most effective because it combines clear rules with warm communication, while permissive and neglectful styles tend to result in children lacking self-control and a sense of responsibility. These differing parenting styles affect students' readiness to embrace and apply the values instilled at school (Aam Nurhasanah & Richardus Eko Indrajit, 2021).

4) Lack of emotional closeness between teachers and students

Research indicates that a lack of emotional connection between teachers and students acts as a barrier to fostering the attitudes of *tabayyun* (verification/discernment) and *haya'* (modesty/sense of shame). Islamic Religious Education (PAI) teachers explain that students who lack a positive relationship with their teachers often find it more difficult to accept guidance and are less willing to voice the issues they face, including those related to social media usage. Consequently, the process of character building is hindered.

A positive teacher-student relationship is crucial for creating a welcoming learning environment, boosting learning enthusiasm, and helping students feel more at ease expressing themselves and sharing their thoughts. A rapport built on empathy, mutual trust, and mutual respect makes students more receptive to their teachers' guidance and instruction (Elfrianto et al., 2024). Conversely, communication can be disrupted by factors such as a lack of trust or social dynamics that create distance between teachers and students. Such obstacles can impede the effective delivery of messages and render character-building efforts ineffective. Therefore, a strong emotional connection is a vital factor in instilling the attitudes of *tabayyun* and *haya'* (Humaizi & Iskandar Zulkarnain, 2024).

5) Limited supervision of students' social media activities outside of school

At SMPN 5 Pasuruan, limited oversight of students' social media activities outside of school poses a challenge to instilling the values of *tabayyun* (verification/discernment) and *haya'* (modesty). The Deputy Principal for Curriculum Affairs explained that teacher supervision is feasible only while students are on school premises, whereas social

media activity predominantly occurs outside of school hours. Research findings also indicate that some teachers and homeroom teachers monitor students' social media accounts as a supplementary form of oversight. If posts or comments inconsistent with school values are discovered, students receive guidance to encourage wiser social media usage.

These findings align with Travis Hirschi's Social Control Theory. This theory posits that an individual's actions are influenced by the strength of their social bonds. These social bonds comprise four elements: attachment, commitment, involvement, and belief in norms (Charlotte Nickerson, 2026). These four elements serve to regulate individual behavior. Consequently, when school supervision is limited particularly outside the school environment strengthening social bonds and deeply internalizing values become crucial in enabling students to exercise self-control regarding their social media usage.

6) Lack of Parental Attention and Guidance Regarding Social Media Use

At SMPN 5 Pasuruan, a lack of parental attention and guidance regarding social media usage acts as a barrier to fostering the attitudes of *tabayyun* (verification/discernment) and *haya'* (modesty). Guidance counselors note that most parents work to meet their families' needs, leaving them with limited time to supervise and support their children's digital activities. Consequently, it is not always possible to effectively monitor social media usage such as the content viewed and interactions engaged in by the students.

This situation aligns with Abraham Maslow's Hierarchy of Needs theory. The theory posits that individuals typically prioritize basic needs such as physiological requirements and safety before addressing social needs, such as attention and child-rearing (Saul McLeod, 2026). In this study, economic demands compel many parents to focus their time and energy on meeting family needs, resulting in suboptimal supervision of their children's social media usage.

To address various existing issues, SMPN 5 Pasuruan implements both preventive and remedial measures in its student guidance process. The Deputy Principal for Curriculum Affairs stated that efforts to prevent problems involve integrating ethical and character values into teaching and learning activities. Meanwhile, comprehensive handling strategies involve corrective guidance and student development, engaging Islamic Religious Education (PAI) teachers, homeroom teachers, Guidance and Counseling (BK) teachers, and parents. This collaboration aims to ensure continuous guidance and supervision of students, both at school and at home.

Guidance and counseling services play a role in preventing issues from arising in the first place and in helping to resolve problems that have already emerged (Ruwaidah, 2024). Similarly, Joyce Epstein's "Overlapping Spheres of Influence" theory posits that a child's character development is more effective when there is strong collaboration among

schools, families, and the community (Kalihputro Fachriansyah et al., 2025). The collaboration among PAI teachers, homeroom teachers, BK teachers, and parents in fostering the attitudes of *tabayyun* (verification/clarification) and *haya'* (modesty/shyness) in students demonstrates that these values cannot be cultivated solely at school; rather, they require cooperation among various parties to ensure that lessons learned at school are reinforced in daily life.

4. Conclusion

Research indicates that Islamic Religious Education (PAI) teachers at SMPN 5 Pasuruan employ various methods to cultivate the attitudes of *tabayyun* (verification/discernment) and *haya'* (modesty/sense of shame) in students regarding social media usage. These methods include offering guidance during lessons, collaborating with Guidance and Counseling (BK) teachers and parents, adopting a personal approach, and restricting mobile phone use at school. These strategies have proven successful due to student trust, a religiously oriented school environment, a school culture focused on character building, and family support. However, implementation faces challenges such as teachers' limited understanding of the digital world, diverse student temperaments and habits, varying parenting styles, emotional distance between teachers and students, a lack of supervision outside the school environment, and limited parental involvement in guiding social media use. The study's innovation lies in its effort to integrate the values of *tabayyun* and *haya'* by synergizing the learning process, school culture, and school-family collaboration to shape students' digital character.

This research contributes to the advancement of Islamic education particularly by strengthening character formation in the digital age through the instillation of *tabayyun* and *haya'* values. Based on the findings, it is recommended that the school improve collaboration with parents, enhance teachers' digital media proficiency, and incorporate social media ethics into Islamic Religious Education lessons. These efforts are expected to foster continuous character development for students, both at school and at home.

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